NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE PURPOSE AND DESIGN OF GOD IN THE CREATION OF MAN.

All well informed Theists believe that God acts with design: any thing short of this is *Atheism*. If God acts with designs, when he acts it is his purpose to accomplish some certain and definite end, which his wisdom has in view to accomplish by his actions. Every end which infinite wisdom has in view, and which enters into the purposes or designs of infiite goodness, is necessarily the subject of the divine will—God wills it should be, or he could never design to accomplish it. From the very nature and perfections of God, he cannot will any thing but what is right—therefore, whatever God wills the laws of fitness require that it should be:—hence, God designs to accomplish that very thing, because it is just and right it should be done.

From these premises three conclusions necessarily follow. 1st. Nothing is right merely because *God wills it*—but he wills it *because it is right*. 2d. Whatever takes place as the result of the divine purpose, either directly or indirectly, *is right*, and according to the laws of fitness should be so, and not otherwise. 3dly. Whatever enters into the purposes of God is sure to be accomplished in manner and form as He willed and designed it should be.

Each of these conclusions we will examine separately and distinctly, as they relate to the purpose and design of God in the creation of man.

1st. Nothing is right merely because *God wills it*—but he wills it because *it is right*.

The grand error in most theological systems, in regard to the purpose and design of God in the creation of man, consists in supposing that *right* and *wrong* depend entirely on the sovereign will of God: that *this* is right, merely because God is a sovereign and *wills* it should be so—and *that* is wrong, because it is contrary to his will. This view of the divine Being releases him from the laws of fitness in his conduct towards his creatures, and destroys every claim of gratitude, love, reverence, and devotion which the Divine Being is supposed to hold on his creatures, in consequence of the blessings of existence conferred by the divine will:—for, if the Divine Being is so selfish in his purpose and design in the creation of man, as to consult his own sovereign pleasure, and not that fitness of things which require that the existence bestowed on us should result in a blessing and not in a curse, wherein has the Author of our existence any claim on his creatures, either as it regards our gratitude, love, reverence, or devotion? It will no doubt be objected by some, that God is a sovereign, that he has a divine right to act independent of his creatures—that it is blasphemy to arraign the Supreme Being bfore the bar of human opinions, and judge of his conduct by human reason. To this plausible objection, we answer,—There are certain laws of fitness that govern the conduct of every being in existence, and even God himself is as much bound by those laws of fitness as any of his creatures. The only difference between Him and his creatures, in this respect, is, that his infinite wisdom is such that He is perfectly acquainted with all those laws of fitness in their various ramifications, and his infinite goodness is such that He can never will to do any thing but what is perfect y consistent with those laws—hence He can never act otherwise but in obedience to those laws; while his creatures, destitute of his divine perfections often violate them.

If we are not to judge of the goodness of the Divine Being by the same rules by which we judge of the goodness or badness of his creatures, how are we to determine the question whether he be a good or bad being? Alexander Pope has well observed—

> "Say first of God above, and man below;
> What can we reason but from what we know."

We know other beings are good, just so far as they act in obedience to those laws of fitness, and we justly call them bad when they violate them. For instance, we consider that a man is bound by the laws of fitness, after he has been the means of bringing children into existence, to provide for his own offspring and promote their happiness; when he acts up to those laws, we judge him a good man: but otherwise we denounce him a bad man. Were we to see a father roasting some of his children in a furnace of fire, merely because they had transgressed certain laws which he considered necessary for them to observe in order to be happy, we would immediately denounce him a devil incarnate, and declare it perfectly right to hang such a monster by the neck until he was *dead! dead!!* Have we not then a right to judge by the same rules, that *that* Being who is the perfection of goodness itself, will never act thus towards the beings brought into existence by his own sovereign will, and replenished with passions and appetites which often lead them astray? It is perfectly consistent with the laws of fitness that we judge of the conduct of the Supreme Being by the very same rules we apply, when we sit in judgment on the conduct of his creatures. God himself requires his creatures to exercise their reason in judging of the equality of his ways. Deprive us of this rule of judging, and the veriest demon in Pluto's infernal regions might be imposed on us as an object of worship and adoration. The only reason why many christians will not exercise their reason in judging of the character of the Divine Being, the moment they apply those rules of judging to that imaginary being worshipped by them, it assumes the character of a monstrous demon: and rather than part with the object of their superstition, they will resign their reason. If then, we are to judge of the laws of fitness which govern the conduct of the Divine Being, by the same rules we judge of the goodness or badness of his creatures, me may safely infer that he could never have willed the existence of a rational sensitive being, but upon principles inseparably connected with their own interest. At the same time he willed and designed that such beings should exist, he willed and designed their ultimate happiness—and from the premises laid down, the only reason why he willed that such beings should exist and be ultimately happy, was because the laws of fitness required not only that such beings should exist and ultimately be happy in their existence, but that it was perfectly right and just that they should thus exist and ultimately be happy beings.

If we were to imagine for a moment, that the Author of our existence willed and designed our existence under circumstances connected with endless misery and wretchedness, could we feel the least gratitude and respect toward Him?—Most certainly not! sentiments of horror, disgust, hatred, and indignation would justly rise in the bosom of every one who believed himself to be the subject of such design: and to say we could love such a being, would at once give the lie to the best sentiments of the human heart.

It is a maxim in the laws of fitness, that "*It is right to produce happiness, but wrong to produce misery.*" There is but one single exception to this moral maxim, i. e. it is perfectly consistent with the laws of fitness, that misery should be produced where it will ultimately enhance the greatest good of the sufferer: but it is never right to inflict misery on *one* individual where nothing is intended but motives of vengeance. Therefore, God never could have willed and designed the existence of misery, any further than the ultimate good of his creatures required that such a portion of misery should exist: endless misery never could produce the greatest good of the sufferer, therefore God never could have willed it—hence he never designed it: to suppose such an event could result from the prosecution of that purpose and design which grew out of the Divine will, and which was only intended to effect the pleasure of that divine will, is at once to suppose the purpose of the Deity has entirely failed, and something brought about in the execution of that purpose which was never designed. To admit that such could be the result of the purposes of infinite wisdom, is at the same time admitting that there is no such perfection in the divine mind as that of infinite wisdom; for if the divine mind possesses infinite wisdom, when God formed the purpose and design of human existence, every circumstance that could, in the contingency of human events rise out of that divine purpose was perfectly within his knowledge---therefore, he could not design one thing less or more than what his infinite wisdom foresaw would be the necessary result of the prosecution of that design. If then it be asked, "Why has the purpose and design of God in the creation of man resulted thus!" the answer is, the laws of fitness required it, therefore it was the divine will that such should be the result. And did we possess that infinite sum of wisdom possessed by the divine being---could we take into view that long concatenation of human existence to the final accomplishment of that eternal purpose,--could we penetrate the laws of fitness, in all their relations and bearings--in a word could we grasp the infinite whole with the ken of Almighty wisdom, and set a just estimate on human misery and human happiness, we would see the greatest display of wisdom, power and goodness in the formation and prosecution of that divine purpose of God in the creation of man. We would see at once that God designed human existence because he willed it, and that he willed it because it was right that human beings should

exist; and that the laws of fitness require they should exist under all those peculiar circumstances which are necessarily connected with their existence.

2d. Whatever takes place as the result of the divine purpose, either directly or indirectly, *is right*, and according to the laws of fitness should be so, and not otherwise.

We have already anticipated this part of our subject, by showing that God can will nothing but what is right. If then God willed human existence under all the circumstances attending the same, it was because infinite goodness saw that the laws of fitness required human existence, under those very circumstances as the best possible scheme. If infinite goodness had discovered a better scheme of human existence than that under which human beings do exist, such a scheme of existence would have been more consistent with divine wisdom and goodness, and consequently would have been the divine will that such should be the purpose of the divine mind in regard to the great design of human existence. Hence, if we are not capable of reconciling our views of fitness with all the circumstances attending that scheme of human existence infinite goodness has seen fit to adopt, it is simply because we do not possess that wisdom which would enable us to see the relation that each part of the general system bears to the whole and to each other.

We think it is Soame Jennings who remarks, that "man is just as good a being as God could make, to make him out of the materials of which he is composed." We are disposed to believe it would be more correct to say, man is just as good a being as infinite wisdom could make, in order to have him the very being he intended. Did man possess a greater or a less degree of perfection, he could not fill that link of the chain of universal existence for which he was designed. Therefore, those who murmur and repine at the depravity of man, are more deficient in wisdom than man in his real character—yet this murmuring seems to be necessary to keep man on his proper balance; it forms a check on those passions of his physical and moral powers, which, were it not for this seeming discontent, might be indulged to a greater excess than what they are: yet it is easier for us to believe that these men are mistaken in their views of the true character of human nature, than to suppose that infinite wisdom has been mistaken in his design. If man, with all his imperfections, (and God never designed him a perfect being,) is not the very character infinite wisdom designed him to be, does it not necessarily follow that infinite wisdom has been baffled in his design? When God designed to make man—when he consulted the passions and appetites necessary to constitute the being intended, he knew what would be the result of such a combination of properties—he knew what influence surrounding circumstances would have upon the organized system of human nature, and therefore could not design man to be any thing less or more than he knew he would be, if he was constituted after such a manner and placed under such circumstances as he intended to place him. To say that God designed him to be a different character than what he is, and at the same time knew he would be what he really is, appears to us one of the greatest absurdities—it is in a word to suppose God designed man to be what he well knew he would not be, if he constituted him as he designed, and circumstanced him as he intended to circumstance him. It cannot avail him any thing to suppose that man could pass through some certain change after passing from the hands of his Creator, by the agency of some other being, or the influence of secondary causes; for certainly the agency of such a being and the influence of such causes were matters completely within the view of infinite wisdom, when man passed out of his hands to take his station, in relation to such a being and such secondary causes: Hence, the conclusion is, that the laws of fitness require that man should exist under the very circumstances we find him to exist, and not otherwise.

It is true, human nature may be cultivated and improved, but it can never be changed: and we hazard nothing in saying human nature has never passed through any change since man came out of the hands of his Creator, notwithstanding it has passed through various improvements. This susceptibility of improvement in human nature is one of the peculiar properties of man—as a moral agent, he possesses the power of self improvement. * * *

3dly. Whatever enters into the purposes of God is sure to be accomplished in manner and form as he willed and designed it should be.

This seems to be a self evident proposition, if we admit the existence of a God. That being which possesses all those divine perfections which all agree to ascribe to the divine being, cannot be disappointed in any of his purposes. This however will be readily admitted. But it will be contended by some that his puposes are contingent—that it partly depends on the agency of his creatures whether his purposes are accomplished or not. To this we answer: There can be no such thing as contingency with infinite wisdom: our views of contingency originate from our own ignorance of the relation one event bears to another—hence, many things are uncertain with us—but it is not so with infinite wisdom. "Known unto God are all his works from the beginning." The future with him is as certain as the past. He can no more design to do a thing that he foresees will not take place, than we can believe a thing has not taken place when we absolutely know it has—we cannot believe contrary to our certain knowledge of facts, neither can infinite wisdom design contrary to his knowledge of facts. Design implies an intention to do; how can God intend to do a thing he knows will never be done? Therefore, nothing can enter the purposes or designs of God which he knows will not take place in the general event of things. This is certainly a plain statement of facts—all must feel their force.

We will now apply this mode of reasoning to the purposes of God, made known in the gospel. These are called "the purposes of God in Christ Jesus concerning us." Dr. Adam Clarke, in a sermon preached before the board of foreign missions for the Wesleyan Methodists, says that it was the purpose and determination of God, when he designed the creation of man, that ultimately he should be a happy being, and that what he designed for Adam and Eve, he designed for all and each of their most distant posterity, *i. e.* he designed in the creation of man that Adam and Eve, and each and every member of the great family of man should ultimately be happy beings. This, says the Dr. was the *purpose* and *determination* of the Divine Being, when in the act of creating man; and he declares hat such was the purpose and determination of God in sending his son into the world to save sinners—that Adam and Eve, and all their most distant posterity should ultimately be happy beings. This is precisely our view of the subject. But how could Dr. Clarke believe such was the purpose and determination of infinite wisdom, and yet not believe in the ultimate happiness of all Adam's posterity? Why, he believed that such was the will and purpose of God, but he also believed that God, when he purposes to do a thing, does not know whether it will be done or not. Miserable subterfuge indeed to keep from believing in the ultimate happiness of all men. The Dr. believed that God willed and designed that it should be so, and we believe that he "worketh all things after the council of his own will."—*Sentinel and Star.*

COMMENDATION OF THE GOSPEL.

Perhaps no more efficient method can be adopted to recommend to the attention of those of an opposing faith, the peculiar doctrines we inculcate, than to practice their precepts. This remark may not be true of every system, religious or moral, which has ever been introduced into the world, whether true or false. There are systems unquestionably, which, carried out in practice to their legitimate results, would appear so gross and absurd as to induce their entire abandonment. Such, however, on the other hand, as are true, and based upon the principles of unerring rectitude, need bring no better recommendation of their excellency, to those who are unacquainted with them, than the exhibitions of moral right, purity and goodness in the conduct of those who embrace them. This correctness of conduct is not, to be sure, a positive proof of the correctness of the doctrine of those by whom it is exhibited, for it may be the result of other causes. Still it is a recommendation of such doctrines. Notwithstanding the efforts of theologians to prove the existence of innate total depravity, there is in man a principal that is pleased with the sight—there is in the elements of his constitution a chord that vibrates in unison with the sound—of the moral virtues and the christian graces. These then afford the most sure, undisputed and effectual recommendation of the doctrinal principles of those by whom they are exercised. Even error itself may make a deep impression upon the mind, and be favorably received by means of the amiable character and good conduct of those who embrace it.

It is a requirement of Jesus Christ, that men should recommend their religion to the attention of those around them, by a well ordered life and correct deportment. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." A requisition of this kind would not have been made, by the Author and Finisher of our faith, had it not been well calculated to advance the principles of his kingdom, and recommend to the world his pure and perfect religious system. The correctness of his disciple's conduct could not fail to arrest attention, and draw many into the embrace of his gospel; and, what is more, it would silence the voice of slander and gainsaying. Paul therefore recommends Titus to show himself a pattern of good works, that he might make those of a contrary part ashamed having no evil thing to say against him. Servants also were exhorted to be obedient and faithful, "that they may adorn the doctrine of God our Saviour in all things;" and thus effectually exhibit its worth and excellency to those with whom they might associate.

There is something so very beneficial in a correct course of conduct—it is so efficient in making impressions upon the mind favorable to the views we entertain that we cannot regard it a matter of little importance. As a denomination of christians, do we wish to commend to others our peculiar views of the religion of Jesus Christ for their reception? It can be done in no better way, than by exercising that love and charity, that kindness, honesty and integrity, which the religion we have embraced naturally inspires.

There is a very happy illustration of this remark in the following anecdote of a gentleman who attempted to introduce the christian Scriptures into China. The people of that country were somewhat distrustful of him and hinted that the christian books, "merely contained the doctrine of the western barbarians, which were quite at variance with the tenets of the Chinese sages." The gentleman "did not undertake to contest the point with them, but proceeded to administer relief to a poor man who was almost blind." The man was so affected with this unexpected kindness, that he turned to his benefactor and said "judging from your actions, your doctrines must be excellent; therefore I beseech you to

give me some of your books; for though I cannot read myself, I have children, who can."—After this incident the gentleman found no difficulty in introducing the Bible.

This method of procedure would be equally effectual in introducing the opinions we have received from our divine Master to the consideration of those who oppose our views. True, there may be some bigots in the world on whom the voice of reason, the voice of tenderness and love, and even the cry of distress can make no impression. Their hearts are steeled effectually against all such high and heavenly approaches. But with the generality of men, the practice of the divine requirements among Universalists, will do far more towards recommending their doctrine than even the sweetest strains of eloquence unaccompanied by this.

We do not perhaps duly consider this matter. We do not attach to it that importance which it actually possesses. We sometimes *seem* to think that if we *believe* the doctrine this is sufficient—that by our *words* alone we can bespeak for it a favorable receeption from those who know not what it is. At least *many*, claiming to be Universalists, seem to think so. But this will not answer. The doctrine of Universalism, or the gospel of Christ in its primitive purity, simplicity and loveliness, proceeding from the mouth of a wicked man, is like water drawn from an impure fountain. Itself is corrupted and hence repelled by those to whom it is offered. It will not do then for men in their zeal to make others believe their doctrine, to forget to practice it themselves. We must *live the love* of God, if we wish to instil it into the minds of others. If we do this, our example cannot fail to exercise a happy influence upon their minds.—*Inquirer and Anchor.*

Fear not for behold I bring you good tidings of great joy which shall be to all people. Luke ii, 10.

There is quite a contrast between these words of the angel and many of our religious teachers of the present day, who profess to promulgate the pure gospel of Christ. Their language in effect is: "*Fear ye* for behold I bring you the *evil* tidings of endless torments that shall be to *most* all people;" they suppose undoubtedly that the preaching of such doctrine is absolutely necessary to deter mankind from transgressing the laws of God—but it is morally certain that it is of no possible benefit; it has been thundered forth from the pulpit for centuries; and what are its mighty fruits? a few tender hearts have suffered conviction—while thousands have listened to its doleful peals—have groaned and died without receiving any benefit from its *sanctifying influence!* If men will represent the paths of religion as cold and barren—their children will wander in the mazy labyrinths of vice—if they will contend that the vicious enjoy a greater share of happiness in the present life than the righteous—a portion of the human family will continue in the practice of iniquity—we wonder not that men love darkness rather than light; we are not surprised that their deeds are evil when they are told by those whom they have been taught to reverence, that the paths of wickedness yield the rose of joy and happiness.—*Great joy* said the angel shall be to all people. The glad tidings *were not* that men might be saved if they would, or that there was a Savior born only unto believers—but there is born unto you a Savior which is Christ the Lord. This was sufficient to banish the fears of the shepherds, for he could not be their Savior unless they were to be saved by him. Hence these tidings were of great joy---and they produced beneficial effects on being received by faith, but are not confined to this momentary state of existence. The gospel extends its views and promises to a purer and a better world---life and immortality are brought to light beyond the surges of death, and the midnight darkness of the grave. Death must relinquish his prey—the prison house of the grave must unfold its doors and we again be united with those who have gone before us.—The infinite blessing of eternal life is a free unmerited gift from God our heavenly Father. It is "not of works, lest any man should boast." Man cannot by his own exertion obtain eternal life—neither can he lose such a blessing, for the one is as infinite as the other. God hath saved us and called us with an holy calling—*not according to our works*, but according to his own *purpose* and *grace* which is given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

Christian Telescope.

DISGRACEFUL.

We know not when we have had occasion to bear testimony against a more shameful transaction—one that more fully exhibits the bitter and malignant opposition frequently manifested towards the glorious gospel of the impartial grace of God, than the following.

Our New-York readers no doubt will remember the decease, last winter, of our lamented brother Geo. L. Higbie. He was an active and highly creditable member of the 2nd Universalist Society, in Orchard-st. Few men could have been removed from us, who would have been more universally regretted. His immediate friends have recently procured a Marble, to mark the place where rest his earthly remains. On Sunday last we were informed by a friend that some cold, unfeeling wretch had been scribbling, in pencil marks, underneath the lettering on the Stone, certain sentences in relation to the inscription. We could hardly credit the relation. It seemed to us incredible, that any one could be found so heartless as to utterly disregard the feelings of the living, saying nothing of respect due to the virtuous dead. But on Monday morning we went to view it for ourselves, (it was standing outside of the Marble Yard in Pike, between Henry and Madison-sts.)

Immediately after the Name, &c. of the deceased, is placed the following, "*He did justly, loved mercy, and walked humbly before God. He lived a devoted Christian, and died in the full and happy assurance of a blessed immortality for all mankind.*" Directly under this, we found written, with a pencil, "*The soul that sinneth, it shall die.*" "*These shall go away into everlasting punishment*," &c. Farther down the stone was lettered the following, "*As in Adam all die, even so in Christ shall all be made alive.*" And immediately underneath this was written in like manner with a pencil—"*Raging waves,&c. wandering stars, to whom is reserved the blackness of darkness forever.*" There was something more following this, but it had been so defaced that we could not make it out. And it was not essential. The preceding, in the connexion, and under the circumstances in which it was given, is enough to stamp the writer, whoever he may be, with infamy.

The quotations which he has made from the Bible, of themselves considered, and properly understood, cannot be objected to. But take the first, "The soul that sinneth, it shall die," in view of the occasion, and we envy not the heart that could thus apply it. By the death here spoken of, the individual unquestionably understood, (from his very use of the quotation,) eternal or endless death, in contradistinction to the "blessed immortality for *all* mankind," in which it was affirmed the deceased had trusted. Saying nothing of that fiendish disposition which could thus sport with the dearest feelings of bereaved friends, let us admit, for one moment, the writer's application, and what is the result? Who hath not 'sinned,' and come short of the glory of God? "The soul that sinneth, it *shall* die," says this charitable writer, in immediate connexion, and thus are swept down to the regions of the damned, the whole race of man, without a remedy!

Such, reader, is the spirit which too frequently opposes the doctrine of the final triumph of the Savior over sin, death and hell. How much of the spirit of Christ can ye discern in it? But it is unnecessary for us to remark upon it much further than merely to state the facts. Considered wholly aside from christian principles, the heart that could prompt to such a course must be harder than the Marble on which the inscription was made. P.

MORE PREACHERS.

It has doubtless been noticed with much gratification by the reader, that scarcely a week has passed for some time in which we have not been enabled to announce more or less accessions to the ministry of Universalism. In addition to those heretofore named, we are now enabled to state on the authority of Br. D. D. Smith, through the Trumpet, that a highly respectable young man in Boston, by the name of Henry Bacon, has just entered the ministry.

The last Trumpet, also, announces that Br. Andrew Pingree, of Hingham, Mass. has just "commenced his labors as a preacher of 'good tidings to all people.'" He is spoken of as a very worthy man.

The last Magazine and Advocate, also, states that Br. John H. Sanford, of Canadea, Alleghany county, N.Y. who has previously occasionally preached to very good acceptance, has determined to devote himself hereafter exclusively to the labors of the ministry.

The same paper also announces that Elias Gage and Aaron Kinne, of De Ruyter, Madison county, N. Y. have just commenced preaching.

The Claremont, (N. H.) Impartialist, also, announces that two young men, (James Boyden and Daniel Ackley,) who have been studying with Br. Baleh, (the editor,) have just commenced "preaching the glad tidings of salvation."

UNIVERSALIST BOOKS.

We are now receiving supplies of UNIVERSALIST BOOKS, and shall soon be in a situation to meet all orders, (at Wholesale or Retail,) with which we may be favored.—We would suggest to friends in every section where it is feasible at all, and where some individual may be found conveniently situated to keep them, the propriety of obtaining small supplies, and introducing them into their respective neighborhoods. By taking small quantities there would be little risk in disposing of them and realizing their maney again very soon. And they would at the same time enable those disposed to read to examine into our doctrine. One valuable work put afloat in society can do much good. It is not confined to the purchaser alone, but is generally read by numbers, and will exert its salutary influence.

We have also a great variety of Pamphlets, many of our own publication, which come quite low, and will be found very serviceable for general circulation. P.

☞ The necessary absence of Br. Thomas prevents his accompanying Dr. Ely's letter with a reply, this week.—And indeed the extreme length of the Doctor's article, aside from the other consideration, would almost preclude the possibility of their both appearing in one paper, on account of room. We regret that the Doctor did not divide it into two or three letters for convenience of publication. Articles of such great length are rather burthensome than otherwise to the reader. Where truth is the object, it is important that arguments should be presented clearly, in convenient portions, that they may be fully investigated and comprehended. We could wish that hereafter the letters might occupy less space, or be continued from week to week. But we would not be understood as wishing to dictate at all in the case. Br. Thomas' reply will probably appear next week.

Hudson River Association.

The Hudson River Association will meet at Amsterdam, Mont. co. on the second Wednesday and Thursday of Sept. next, (10th and 11th.) The new Universalist meeting house in that place, will be Consecrated to the service of Almighty God, during the session. Sermon by Br. Le Fevre.

General Convention.

The General Convention of Universalists for the United States of America will assemble in Albany on Tuesday evening, Sept. 16, and continue in session the two following days.

Religious Notices.

Br C. F. Le Fevre will preach at Sing Sing the first Sabbath in Sept. in the forenoon, and at Collaburgh in the afternoon. Br. Asher Moore, of Reading, Pa. will supply his desk in this city.

We see it stated in the Inquirer and Anchor that Br. D. Tuttle of Farmington will preach in the Lombard-st. Church (to-morrow) Aug. 31.

Br George Rogers will preach at Easton, Pa. Sunday, Aug. 31 (to morrow.)

Br. S. J. Hillyer will preach in Weston, Sunday morning, Aug. 31 (to morrow) and at Saugatuck at 5 o'clock P. M; at Darien, near J. Whiting, Esq's. Monday evening, Sept. 1st. and in Ridgefield, Sunday evening Sept. 7th.

Br. B. B. Hallock will preach in Annsville Saturday evening, 30th inst. and Sunday morning 31st.

Br. James McLaurin will preach in Branchville, Aug. 31st; in Centreville, Or. co. N. Y. Sept. 7th; and in Chester, Sept. 14th.

Br. S. C. Bulkely will preach at Beekman, Sunday August 31; at Annsville, 1st Sunday in Sept. and at Hillsdale, Col. county, the 2d Sunday in Sept.

"WHAT WILL PEOPLE SAY?"

How often in the events of life, do we hear the above declaration. When duties which are binding, press upon us their urgent claims, and we are really persuaded that at all hazards we should with alacrity perform them, still, strange as it may appear, we give way to their urgency, by the sophistical exclamation of—"*What will people say?*"

Are we called upon to come out of an old beaten track, and walk in the path of duty, why the grand desideratum, the Alpha and Omega of all reasoning is—"*What will people say?*"

Are we enjoined, upon serious reflection, and the compunctions of conscience, to break off former habits, to bear some cross which calls upon us the gaze of the world, to withdraw our fellowship and approbation from men whose measures, are in our opinion decidedly wrong, why the plea is—"*What will people say?*"

Do we feel it our duty to aid and assist in some philanthropic work, which may be somewhat unpopular, and perhaps unaided by men whom the world calls *great*, then we hold back our assistance, hush the reasonable demands made upon us as friends to humanity and happiness, by the soothing and too often satisfactory expression—"*What will people say?*"

If as Christians, we are led by the spirit of our Master, to believe that every one that doeth the will of our Father in heaven, the "same is our brother, sister and mother," and we really feel it our duty to fellowship and approve those who are called by other names, and worship God in other houses, what then! Why lo, we settle down in the practice of exclusiveness and bigotry, and refuse obedience to the commands of our Master, by the powerful reason of—"*What will people say?*"

Does repentance call upon us humbly to redress those who have suffered from our wrongs, and demand that we should at once show that this repentance is genuine, by making those acknowledgments which will direct upon us the gaze of others, we refuse its just claims, by the all-conquering query—"*What will people say?*"

How often when the young, they who are firmly persuaded it is their duty to show their attachment to Christ and his religion, by publicly confessing him before men; who are satisfied of the reasonableness of all his divine requirements, and have felt the glowings of that love in their bosoms which led him to Calvary's Mount, to pour out his precious blood for their sakes—Oh how often do they quell the urgent demands of the "still small voice," by offering as a reason—"*What will people say?*"

In fine, let duty be ever so valid, its discharge be ever so necessary and incumbent, we find too many who are willing to excuse themselves not only, but shrink back from its accomplishment by the fear of—"*What will people say?*"

How preposterous, how idle. When shall we learn that the praise of Heaven, the approbation of a conscience "void of offence towards God and man," is infinitely more to be desired, than the praise of men. If we but perform in the fear of high Heaven, our duty, our whole duty, and nothing but our duty, what need we care for *what people say*.

"One is our Master even Christ," to him we stand or fall. Away then, for ever with the idle plea of "*what will people say*," and give heed to the voice of duty, and when its claims are felt, discharge them, regardless alike of the frowns or smiles of men. This course, and this alone, will give us a claim to the approbation of God, both as it respects our present condition and the condition of our souls when they shall be called into judgment.

Where duty leads, there will I go,
Whate'er my fate may be;
Lord, let thy spirit deign to show
The path mark'd out by Thee.

Independent Messenger.

DEATH AND FAME.

It has been said, emphatically, but with more of poetry than truth, that "Death loves a shining mark." The arrows of the grim tyrant are ever directed with impartial aim. They pierce, alike, the weak and the strong, the mighty and the humble. With equal velocity they reach the proudest eminence, or divide the clouds of the darkest obscurity. No height is above, no depth below, their dread certainty. It is only as the "mark" is more "shining," that the arrow's flight is more observed. The memory of him whose life had been unadorned by aught of brilliant exploit, uncharacterized by chequered event, or unmarked by exemplary excellence, may soon fade away from the minds of men, save where it is cherished, deeply and devotedly, but unobtrusively; in the hearts of the bereaved family circle, and embalmed by the tears of the few fond friends. But the world knows nothing of the loss which has been sustained, and sheds no sympathizing tear with the mourners that are left behind. A few hours, perhaps, (a few days, at the most,) glide by, and the grass grows above the remains of the deceased; and no one pauses to inquire who moulders beneath; the wild briar may cluster, in tangled luxuriance, around the marble destined to perpetuate his name and fame; the damp moss may hide the chisseled story; and the incurious eye coldly glances on the spot, while not a hand is stretched forth to avert the ravages of time, or rescue from oblivion the memory of its unconscious victim.

Such has been the fate of the great mass of mankind, from the creation of the world until the present day; and such will it continue to be, through all ages to come. To this general and sweeping destiny there have been numerous exceptions, many for good, many more for evil. Fame is not always honorable, and oblivion would be sometimes a blessing, which the world denies. The page which tells of the excellence of an Adrian, proclaims, too, the vices of a Nero; the trumpet that sounds the goodness of an Alfred, rings the infamy of a Richard. When the snow-topped mountains of Switzerland resound with the virtues of a Tell, the echo of the avalanches returns the tyranny of a Gessler; and the spirit-stirring story which depicts, in colors of living light, the patriotism of a Washington, reveals, in darkening shades, the treachery of an Arnold.

It is well that it should be so. It is thus that before us are held, that we may mark and mistake not, guiding stars to lead us to good, and beacon lights to warn us from evil. Forcible appeals are thus made, not merely to the selfish interests and prejudices, but to the purer and holier feelings of men: We may not all attain the greatness, but we may emulate the goodness, which we admire; and we may certainly avoid the ill which we deprecate and abhor.

STARS,

(Inscribed to HER *who will understand.)*

Glorious and mysterious creatures that they are! how idle the desire to penetrate the phenomenon of their existence! Yet who hath ever gazed upon them gliding in mournful sweetness through the blue vaults of heaven, like diamonds in the chambers of the "vasty deep," and suppressed a wish to raise the veil of their history and learn the character of the beings, with which fancy ever peoples the realms of fairy beauty. But alas, who may ever know more of them, than that

"There they shine, and there they have shone,
In one eternal hour of prime,
Each rolling burningly alone
Through boundless space and countless time."

It is natural for us to attach ourselves to the beautiful, in inanimate as well as animate nature, and I, though I disclaim the appellation of "star-gazer," have nevertheless more nearly worshipped the lights which form the "burning blazonry of God," than aught else upon which my eye hath ever rested. I very well remember one lovely evening of my dreaming days, (alas, what does youth *ever* but *dream*,) we were straying through our favorite isle, and watching the increasing brilliancy of the stars as they stole down one after another from their dim resting places, when it was proposed that each of us should select one as our favorite, to which we would ever affectionately cling as to creatures of life and intellect. It was a childish fancy, as of course it might be expected, for we were children then—but I remember we chose the brightest, and mine was the brightest of the chosen. It was like that which shines so conspicuously in the girdle of Cassiopea. But it was alone; like a master spirit of earth it seemed to breathe a separate atmosphere—its pathway lay along the purple fields of the west, and it rolled onward, onward a world of glorious mystery till suddenly a dark cloud o'ershadowed its surface, and when I again beheld it, its brilliancy, like the first fond hopes of the Poet, had melted down to dim and uncertain glimmerings. Yet to my heart,

That one lone star, that one lone star
Which lingers in the dark blue west,
Like some neglected isle afar
Upon the wild sea's heaving breast;
That one lone star, tho' faint its ray,
And tearful every glance it gives
Is dearer than the bright array,
Which in fame's glowing circle lives.

That one lone star—oh I have drank
Its twilight beauties, till my eye
From every earthly object shrank,
And heaven seemed bending from the sky,
And forms more beautiful than light,
When trembling on the dewy spray,
Came softly on the wings of night
To steal my soul's deep griefs away.

Thou one lone star——the spell is o'er:
The wing of fancy droopeth now;
And my worn spirit lives no more
To melting voice and angel brow;
Yet do I love thee, child of tears,
For like the love no change may chill,
Thy beams assailed by blighting years,
Are gentle and subduing still.

J. H. K.

Bradford Argus.

FILIAL PIETY.

We read in Holy Writ, that when the patriarch Jacob was afflicted, "all his sons and all his daughters rose up to comfort him." Yes, guilty as those sons were in the matter of Joseph, they continued to cherish the exalted sentiment of filial piety, and thus found not only relief from that guilt, but salvation for themselves and for all near and dear to them.

We love, says some writer, but not enough, the gentle and devoted being who bare us—on whose bosom rested our heads in feeble infancy, and who, with prayers and tears, has watched over us for many a sleepless night. We love, but not enough, the father who for our sakes, has breasted the storms of life, and passed through toils and ills innumerable. "Art thou a son, or a daughter? Be grateful to thy father for he gave thee life; and to thy mother for she sustained thee. Piety in a child is sweeter than the incense of Persia, yea, more delicious than odors wafted by western gales, from a field of Arabian spices. Hear the words of thy father, for they are spoken for thy good; give ear to the admonitions of thy mother, for they proceed from her tenderest love. Honor their grey hairs and support them in the evening of their life; and thine own children, in reverence of thy example, shall repay thy piety with filial love and duty."

In matters which concern the actions of God, the most dutiful way, on our part, is to search what God *hath done*, and with meekness to admire that, rather than to dispute what he, incongruity of reason, *ought to do*.—*Bishop Warburton.*

MESSENGER & UNIVERSALIST.

SATURDAY, AUGUST 30, 1834.

THEOLOGICAL DISCUSSION.

[From the Philadelphian of Aug 21,1834.]

To Mr. Abel C. Thomas —Letter 10.

Philadelphia, Aug. 21st, 1834.

Dear Sir—

You are aware that the expression '*forever and ever*," is used forty three times in the English translation of the Bible, and in thirty-eight of these instances, you will grant that *eis tous aionas, ton aionon*, denote an interminable duration. If God is to *reign* is *blessed*, is to be *praised*, and is to possess the kingdom, *forever and ever*, equally plain and certain is it, that the impenitently wicked are to be "tormented day and night, forever and ever," and figuratively speaking, the smoke of their torment is to ascend forever

If all men are to be saved, Christ had a fine opportunity of saying so, when one asked, Luke xiii, 23, "Lord, are there few that be saved?" Instead of saying, "No, all men will be saved," he implied that there is great danger of failing of salvation; and replied, "strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able When once the Master of the house has risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." At the time when the Saviour uttered these words, the persons whom he addressed were members of the visible church in the world. He spoke therefore, of a different kingdom of God from that to which they then belonged; and of one in which they should see Abraham, Isaac and Jacob, who had long before died and gone to the world of spirits. From that kingdom of God to which these patriarchs had gone, Jesus said that his unbelieving auditors should be forever excluded They were to be rejected by the Lord when they should, at too late a period to obtain salvation, make application for admission to the kingdom of heaven They were at a future time to weep and gnash their teeth; when they should see their patriarchal fathers whom they could never have seen on earth. In short, it seems to me that nothing but the grossest perversion of the Bible can make this passage teach any other doctrine than this, that some of the human family, who were members of the kingdom of God in the world, shall in the future state, where they shall see the departed ancients, experience endless disappointment and misery.

In Luke xi, 26, the Saviour said of a man possessed of devils, "the last state of that man is worse than the first." Now there is no state to a man after his *last;* and the last state of this man is not one of holiness and happiness, for it is worse than his first state when possessed with one devil instead of many This *last state* denotes the same thing as *the end of* the wicked, spoken of in the book of Psalms, and by Paul in Philippians iii. 19, where he says, "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; WHOSE END IS DESTRUCTION, whose God is their belly, and whose glory is in their shame, who mind earthly things." To show that himself and others of a different character should have a different END, he adds, "for our conversation," or rather, "*our politeuma citizenship* is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Now your theory is, that these very persons *whose end is destruction*, are to share the same destiny with the citizens of heaven. Why should Paul, then, warn his brethren against these enemies of the cross, and say "brethren be ye followers together with me—for our citizenship is in heaven," while the end of these sensual persons, whose God is their stomach, shall be destruction. I do not honestly believe that the Apostle Paul ever indulged in the least expectation that all men in the resurrection, will be fashioned like unto Christ's glorious body, and so be saved by God's almighty power. He says expressly, that some shall experience *destruction*, and shows that by this term he intends the very reverse of a glorious salvation.

Christ says, Luke xiv, 27, "whosoever doth not bear his cross, and come after me, cannot be my disciple." How can a man be saved, without becoming a disciple of Christ?

"I say unto you, that none of those men which were bidden shall taste of my supper." Luke xiv, 24. Since all the benefits of the gospel are shadowed forth by a sumptuous entertainment, of which some shall never partake, having rejected the invitation, how can all be saved?

In Rev. xiii, 8, we read, that all who dwell on earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship the beast which opened his mouth in blasphemy against God; and from Rev. xx, 15 we learn by a prophetic vision and history, that when the dead small and great shall stand before God to be judged, according to their works, then whosoever shall not be found written in the book of life shall be cast into the lake of fire. "This is the second death." Now can any be saved, whom the Judge does not purpose to save; and who are therefore said not to be enrolled in the book of life?

In your letter of the 17th of May last, you refer this judging of the dead small and great, as you do every thing else about the last final judgment to some occurrence, you hardly seem to me to know what, in the present life John you say, saw the *dead* stand before God—not the *living;* whence you infer that the *morally dead*, not those who have *literally died* were the subjects of the judgment here spoken of.

I reply, that John describes a vision which he had of that which shall occur after the thousand years of millenial glory in the church shall have passed. He saw in vision those who had died live again in body after that event, being the subjects of the resurrection. When the thousand years were expired, and after Satan had been subsequently loosed out of his prison to deceive the world again for a little time, and after Satan had finally been "cast into the lake of fire and brimstone," he "saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away" Then he saw *the dead small and great*, that is, all persons who had ever died, living again and standing before God, and the dead, not remaining still dead, but restored to life, "were judged out of those things which were written in the books, according to their works." Nothing can be clearer than that this judgment, prophetically seen by John, is to take place after the destruction of the Papacy, and Mohammedanism, and after the church shall have occupied the whole earth for a thousand years. Preparatory to this Judgment, and that the dead might all live again in their whole complex nature, "the sea gave up the dead that were in it;" that is all the bodies of persons buried in the sea were raised; and *death and hell* or *hades*, the state of the dead, "delivered up the dead that were in them," the spirits of men coming out of their separate state of existence consequent on death, and being again reunited to their resuscitated bodies; and in this sense, death being vanquished, and *hades* a state of departed spirits destroyed, they, the once dead, but then revived, small and great, "were judged, every man according to his works." When the spirits of men no longer exist in a state of separation from their bodies, their heaven, their paradise, will no longer be in *hades* but in that state of bodily and spiritual existence which is to succeed the judgment of the great day. After that time the wicked will no longer be in *Tartarus*, a prison of despair in the state of departed spirits, but in that *Gehenna fire*, in which God will destroy both soul and body forever; where the devil and the beast and the false prophet "shall be tormented day and night FOREVER AND EVER." A state of disembodied spirits evidently can continue and be predicated of men no longer than they continue in a disembodied state; and because the bodies and souls of men both are to be cast in a state of punishment after the resurrection, the Lord Jesus said, "fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" Matt. x, 28. This destroying of both *soul and body in hell*, Christ apprehended to be a real evil to be dreaded; but if your doctrine is true, no worse evil can come on any sinner, even from God, than the destruction of his body in the grave Surely you need fear, if you are unwavering in your belief, nothing but men that kill the body, for there is no God who will destroy either the soul or body in any hell subsequent to natural death.

I have seen no evidence whatever, that when Christ spoke of the *fire of hell*, or of *the Gehenna of fire*, he either quoted or referred to Isaiah lxvi, 24, or xxxiv, 10. He merely used language similar to that employed by that evangelical prophet of the Old Testament, and by Jeremiah vii, 20, and Ezekial xx, 47, when they described such judgments upon the wicked as were to bring them down to endless pains. If, as you say, the word *Gehenna* was never used in addressing the Gentiles directly in the New Testament, I shall admit that there was a peculiar propriety in speaking to the Jews of punishment under the terms of *fires of Gehenna*, because they were familiar with the symbols. There was also an equal propriety in addressing the churches scattered throughout Europe and Asia, in the use of the word *Tartarus*, as a symbol of the state of misery appointed for wicked spirits The persons addressed by Peter in his general Epistles would be as likely to derive just ideas from the expression of *casting down to Tartarus*, as the Jews from the declaration, that *both soul and body* should be cast into the *Gehenna of fire*

I not only deny that Christ quoted Isaiah lxvi, 24, in Mark ix. 43, but also that the passage in Isaiah refers to 'temporal punishments alone.' In this chapter the Lord reveals the restoration of the Jews, the universal spread of the Gospel, the gathering of all the nations into the church; and the judgments of Jehovah upon all the wicked previous to this desired event. He promises to extend peace to his church like a river, 'and the glory of the Gentiles like a flowing stream; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies For, behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.' After this shall new heavens and a new earth be made, *and all flesh come to worship before Jehovah.*

Then 'it shall come to pass, that from one new moon to another, and from one Sabbath to another, they shall go forth, (meaning all flesh that worship God) and look upon the carcasses of the men that that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'—These were evidently not literal carcasses, worms and fires, seen month after month in the valley of Hinnom. The passage undoubtedly means that after the universal spread of the gospel, the people of God shall in all their religious services contemplate the judgments of God brought upon the wicked, and their endless destruction from the presence of the Lord, shadowed forth by symbols taken from the literal Tophet. The church in her millennial glory will not cease to remember the millions of men, self destroyed, whose conscience will forever be as a gnawing worm, and whose sufferings, like those produced by unquenchable fire. The universal church will forever abhor the remembered wickedness of all nations that have forgotten God, and will be turned into hell. All past generations that have rebelled against God, and died in their sins, will be contemplated as carcasses cast out into the place of polluted idolaters, to become the food of worms and flames.

In the 34th chapter of Isaiah not only *temporal* but *endless pains* are denounced against Idumea, and 'upon all nations,' in highly figurative language.—In 'the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion,' it is said the Lord's 'sword shall be bathed in heaven,' 'filled with blood,' and 'made fat with fatness.'—In the same style it is said, that the streams of Idumea, the dust and the land shall become burning brimstone and pitch, which shall never be quenched, and through which none shall pass forever and ever; to denote the utter destruction of that country and the endless punishment of its wicked inhabitants. The same is true when God says of the wicked Jews, whom he has long since destroyed in hell, that his anger and his fury shall burn against them and shall not be quenched. Merely temporal fires must burn out, if not quenched, but God symbolizes his punishment of wicked nations and individuals by

streams of burning brimstone and pitch that shall never be extinguished. These very passages of Isaiah and Jeremiah instead of destroying the force of our Savior's expressions concerning the unquenchable fires and gnawing worms of hell, show that he employed terms familiar to the Jews, and frequently used by their own prophets to denote the interminable vengeance of the Almighty.

The Idumea that was denounced has been destroyed; 'none shall pass through it forever and ever;' and the fire of wrath kindled upon those Idumeans is burning now, and the smoke thereof shall go up forever.

In Jeremiah, vii, 20, Jehovah says of his anger, it shall burn, and shall not be quenched; and surely it still burns against those idolatrous Israelites whom he slew in his wrath. He caused tens of thousands of them to be cast, as to their bodies, into the literal Tophet; and this external punishment was but the figure of that which he brought upon their souls in Tartarus.

The fire which God kindled in the gates, or among the rulers of Jerusalem, was the fire of his wrath, and not a literal flame kindling upon the doors in their walls. The fire of his wrath in due time laid Jerusalem waste, and still burns against her wicked kings, nobles, and common people; and of this fire he said, Jer. xvii, 22, 'it shall not be quenched.'

In short, where you find in God's most awful denunciations nothing but natural death and endless blessedness immediately following, I see temporal destruction as a prelude to endless pains.

You complain, that I have disregarded your statement, "that a passage which was future in its reference *when spoken* or *written*, is not necessarily future in its reference *now*." This I grant, but I deny that the remark is applicable to those portions of Scriptures which speak of the General Judgment. Some events predicted by Christ as future when he spake on earth have been fulfilled, and now we may speak of them as *past;* but other events yet remain to be fulfilled. It is for instance, "appointed unto men once to die, but after this the judgment." Now some have died, and gone to judgment; but to you and myself and millions of mankind death and judgment are still future events.

Moreover, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 27, 28. If Christ appeared in the destruction of Jerusalem, there are *others that still look for him;* among whom I profess to be one; yes, there are hundreds of thousands of persons who still look for him, to whom on his second coming to our world in his bodily presence he shall yet appear, for we have not seen him; and he shall come, not bearing sin as a sin-offering, as he did when he first came, but without sin unto their salvation who are prepared to meet him in his judicial capacity.

You make what seems to me a desperate effort to show that Acts xvii, 31, refers to some past time, or else to the whole of the dispensation of the Gospel, and not to a future General Judgment. Paul was addressing the Athenians concerning *the true God*, who was "the unknown God" to them, and he assured them that "he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." It is not at all likely that he referred these Greeks to any temporal calamities about to come on Jerusalem. He did not say, God is now judging you by causing the gospel of Christ to be preached to you. Nor did he say God has already judged the world; but God has appointed a day in which he will do it by Jesus Christ, to whom the father hath committed all judgment. The Judge of men in the last great day is to be God manifest in the flesh, Immanuel, or God in our nature, and hence Paul said that God hath appointed a day in which he will judge the world by that man whom he hath ordained. According to the gospel preached by Paul, "God shall judge the secrets of men by Jesus Christ," in the last day, when all the dead shall have come forth from their graves. This is the real meaning of Rom. ii, 16, for Paul does not there intimate that his preaching of the gospel was God's judging of the world by Christ. The 13th, 14th, and 15th verses of Rom. ii, are evidently a parenthesis, and are so marked in the most accurate edition of the New Testament. Omit this parenthesis in reading, and you will find that Paul asserts in this chapter, that "God will render to every man according to his deeds;" to some who "seek for glory and honor and immortality—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish." At the same time he tells us God in judging the world will be no respector of persons, but regard as he ought the different circumstances and talents of mankind, so that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." If you ask, when shall this equitable judgment of all who have not heard the gospel take place, the answer is, "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." In preaching the gospel, Paul told men, that God had appointed a day in which he would judge the world in righteousness: this judging of the secrets of men in the last day, by Jesus Christ, was therefore according to his gospel. It is according to the gospel of every other person who preaches the same doctrines which Paul and Jesus Christ did.

Your attempt to prove, that there is no future general judgment of the assembled world of mankind after the general resurrection to take place, because God is a Judge, and to a certain extent executes righteous judgments in the earth, I cannot think deserves any serious regard. I deny that God has ever yet judged *the world collectively*. He hath committed the judgment of the world of mankind to be collected after the resurrection from the dead to Jesus Christ; and that judgment he is to execute at the appointed time, when he shall descend from heaven with the trump of God.

Concerning the effects of the resurrection from the dead, I have learned without going to the Sadducees or Pharisees for instruction, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," spiritual, active, intelligent immortal beings, who have entered on their final state; and that in this resurrection some arise to damnation. It is true, though no sacred Scripture; and since you have first quoted the saying, I must avow my belief, *that as death leaves us, so will judgment find us;*—that after death there is no saving moral change wrought in any impenitent sinner;—and that in the grave, or state of the dead, no works are done preparatory to the settlement of one's final destiny.

The questions *How are the dead raised up? And with what body do they come?* were attributed by Paul to "some man" of infidel character who wished to raise some philosophical objection against the possibility of any resurrection. Paul stopped the mouth of the "fool," by referring him to the resurrection of a new stalk of grain from the seed buried in the earth. It is just as easy "thou fool," for God to raise up out of the body laid in the grave a real body, differing in many respects from that which was corruptible and corrupted, as to raise up a green blade of wheat from a bare grain of wheat sown in the furrow.

The apostle then proceeds to show that real bodies differ from each other in many of their attributes, and that the bodies of mankind, when raised out of their graves, will differ from what they formerly were before death; and yet be real, material bodies.

All who die suffer *dishonor* in body, by being returned to the dust on account of Adam's sin; and these same bodies in honor of Christ, shall be raised up in all the glory of never dying frames. Through *weakness* these bodies were dissolved, but they shall be endowed with such *power* after the resurrection as will fit them for their everlasting estate. Every *natural body* of a man will be changed into an *etherialzed* or *spiritual body;* so called from its possessing many powers resembling those which appertain to spiritual beings.

To save all discussion on these points I agree with you that as *by* and *through* and *in* Adam all die a natural death, so *by, through* and *in* Christ as head over all things to his church, shall all men be made alive in the last day, the day of resurrection. Christ in virtue of authority vested in him as King of the Church will raise every man: *but every man in his own order.* These orders will be widely different: and yet, every body of every good, of every wicked man, shall be rendered incorruptible, immortal, powerful, and glorious in comparison with what it was before death. Every body shall resemble *a spirit* in the *powers* it will forever exercise, and therefore may be called a *spiritual* body which in many respects will bear a resemblance to the body of the Lord from heaven. All this is taught in 1 Cor. xv, In relation to all men death will be thus vanquished and the grave destroyed by Christ.

Other passages of scripture which I have already cited, clearly prove that some of these immortal, incorruptible, powerful, spiritual, and in some respects glorious and heavenly bodies will be inhabited by restless, sinning and accursed spirits forever.—They may be glorious in some respects as *angels of light*, and yet be doomed in body and in spirit to the blackness of darkness forever.

Many glorious and powerful, and naturally lovely attributes of body and mind belong to multitudes who are in their hearts the enemies of God; and all the natural advantages and glories that will accrue to the wicked from the resurrection will but prepare them for endless punishment. Indeed they must be rendered immortal or they could not endure endless misery. With all their power, glory, and immortality, being made like to the angels, being spiritual existences resembling the heavenly body of Christ, the wicked shall go away into everlasting punishment, among those principalities and powers which are spiritual wickednesses in high places.

It was however of the church of God, of the sanctified in Christ called to be saints, that Paul said Rom. xv, 5—49, "as WE have born the image of the earthy, WE shall also bear the image of the heavenly." While all after the resurrection shall be immortal like Christ, none but saints will like Christ be fitted for a heavenly home.

Because it is said "in Christ Jesus shall all be made alive," and also, "if any man be in Christ he is a new creature," you infer, that all who shall be restored to life in the last day by Christ shall be renewed persons, fitted in the state and exercises of their souls for everlasting blessedness.

You insist, again and again, that all who are so *in Christ*, as to be restored to life, are also *in him* in such a sense that they are holy persons, the subjects of the *new birth*, of a saving *change*, for 'the dead shall be raised incorruptible, and we shall be *changed*."

You are undoubtedly aware, that the apostle Paul speaks of all saints as associated with himself; and of such as shall be alive at the last day, not having experienced natural death, he says, "we shall be changed." He says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we," that have not died, "shall be changed." Here is no intimation of a mental, moral or spiritual change; but a simple assurance that all who shall be living at the time of the general resurrection shall be changed in body, so as to become immortal, and incorruptible like those who have passed through the grave.

I admit that in the same sense in which all men are *in Adam* so as to die in him, they are also *in Christ* so as to be made alive by him from the dead; but a man may be *in Christ* in different Scriptural senses; and being *in him* so as to experience a resurrection by him, is not inconsistent with awaking "to shame and everlasting contempt;" for himself has said, "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v, 28. In John xvth, Jesus compares himself to a vine and his professed disciples to branches in him. But of his Father he saith, "Every branch IN ME that beareth not fruit, he taketh away." Some branches do not *abide in him* and "if a man abide not *in me* he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." Thus will multitudes be in Christ so as to be raised by him from the dead; and having been always unfruitful in good works will be cast into the fires of hell.

All, therefore, who are in Christ by baptism and a visible church relation, and all who are in him so as to be raised by him from the dead, should hear his counsel; "abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you except ye abide in me."

If any man is in Christ, by a living faith, by a vital union: so as to derive from him saving spiritual influences; if any man is so in Christ as to "abide in him:" "walk in him," "as he also walked:" and bring forth the fruits of holy living, he is indeed *a new creature;* and shall never perish; but except a man become thus united to Christ by what our Savior calls being *born again*, which is a very different thing from the resurrection of the

body, he cannot see, he cannot enter the kingdom of God.

Your reference to Acts xxiv, 15, seems to me peculiarly unfortunate for your cause. Paul said to the Roman Governor Felix, "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves [the Jews his accusers] also allow that there shall be a resurrection of the dead, both of the just and unjust." Here Paul speaks of the dead as being still *some of them just, and some unjust.* They retain, then, these distinct general moral characteristics, after they go to the grave and the world of spirits; and they remain respectively members of the class of the righteous, or of the wicked, unto the resurrection; when they are all to come forth at the sound of the Archangel's trump. But you infer, that the *unjust* will be changed into *just* persons, by the resurrection, because otherwise you think Paul would *not* have regarded the resurrection of the dead as an object of *hope.* Your argument derives all its force from the difference between your feelings and those of Paul. He had *hope* toward God that there shall be a resurrection of the dead.—His accusers allowed that this hope is reasonable and scriptural; for they were Pharisees and believed in a world of spirits and the general resurrection from the dead. In this resurrection he and they knew that the just and the unjust were both to arise that the judge might render to every one according to his deeds an everlasting award. This, however did not destroy his hope. He knew how important it is for the vindication of the just themselves, and for the glory of divine justice, that the oppressors should stand in judgment with the oppressed. Fully satisfied that the Judge of all the earth will do no wrong, but manifest his equity, goodness, patience and forbearance in relation to the wicked, before the assembled universe, he still hoped for the general resurrection. The people of God still have the same hope, and look for the Savior's appearing, even while assured that the unjust shall be raised, and that to them the judge will be revealed in flaming fire taking such vengeance as belongs to Jehovah. The punishment of the unjust is not in itself an object of complacency, any more than the sacking of Jerusalem was; but he who wept over Jerusalem and yet destroyed it; may say, as I live, I have no pleasure in the death of the wicked, yet, the soul that sinneth it shall die. While we *pity* sinners we may *hope* that God in due time will vindicate himself, and his dishonored, defied government.

In commenting on Matt. xxii, 29, 30, and Mark xii, 25, you seem to have abandoned your doctrine, that by *angels* the scriptures mean nothing more than *human messengers;* for otherwise your argument would be without foundation. All men shall be holy, happy, and saved after the resurrection, you intimate, because then they shall be as the angels of God in heaven. Christ has taught that Abraham, Isaac, and Jacob are still living persons, and have God for their God; and that in due time all the dead shall be raised, when they will neither marry, nor be given in marriage, but shall be "as the angels which are in heaven;" possessed of spiritual bodies, which shall need neither food nor drink; shall never sleep; shall be incorruptible; and shall be endowed with wonderful powers, such as are common to celestial beings. Matthew and Mark say merely that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." These angels they may resemble in many important particulars and yet be miserable forever. The devils resemble these angels of heaven and yet are miserable. It is no where intimated that all who are raised from the dead shall be like the angels of heaven in their *holiness,* or service of the Almighty. Your quotation from Luke xx, 34—36 is more favorable to your position than any which I have yet seen. "And Jesus answering said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Our Saviour seems to me in this place to contrast *this world* with *that world,* or earth with heaven; and he says *"that they which shall be accounted worthy to obtain that world"* shall be *the children of God and equal to the angels.* These words imply that some shall NOT be accounted worthy to obtain that world, and so are not to become the children of God by being the children of the resurrection. This clause concerning them which shall be "accounted worthy to obtain," spoils the whole passage for your use, and confirms me in the judgment, that some shall rise to go away with the devil and his angels into endless punishment. But for this clause this text would render me a universalist. Unworthy as they are of any resurrection, and of *that world* where Jesus lives and reigns, he will, nevertheless, raise them from the dead, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," and this too, after "our earthly house of this tabernacle" shall have been dissolved. 2 Cor. v, 1—10.

Should it, nevertheless, be conceded, that all mankind shall be called *the children of God,* on account of their being raised by him from the dead; it will not follow that all will be holy and happy children; for God is the father of the whole human family by creation, and preservation, as well as the resurrection; and including himself with 'all nations of men,' who dwell on all the face of the earth, Paul says, with certain of the Athenian poets, 'for we are also his offspring.' Hence he argues, 'for as much then as we are the offspring of God we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Many of his hearers, notwithstanding, did thus think, and were actuated by no sentiments befitting the offspring of the Infinite Mind. Just so millions who will be children of God by the resurrection from the dead will be undutiful and rebellious children forever; whose portion will be the blackness of darkness.

Your doctrine, that those who are not changed before by true repentance, are to be savingly changed by the resurrection from the dead, so as to experience everlasting salvation, is contradicted by the general tenor of gospel admonitions. 'While ye have light, believe in the light, that ye may be children of light.' If your theory is correct, whether men believe in the light or not while they have light they will become the children of light by the resurrection; and thus Christ's warning was vain. 'Seek ye the Lord while he may be found, call ye upon him while he is near:' which you render null by teaching that whether men ever seek God or not in this life, they will all be sure to find him, and to be reconciled in soul to him by the saving change of the resurrection from the dead. 'We then as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.' Needless solicitation and vain admonition are here, if the day of salvation will never pass until all are saved; and if all men will at last be fitted for heaven, whether they call upon God in an accepted time or not: or if the accepted time in relation to every sinner will extend to the day of judgment, and then all be savingly changed. To some Christ said, 'Ye will not come unto me that ye might have life;' but you add, 'until the resurrection, and then the last rebel will come, and enjoy life everlasting.'

In further confirmation of the scriptural doctrine, that some will endure endless sufferings after the present life, I alledge that all are sinners; that God has revealed his mode of pardoning sinners; that if sinners are not pardoned they must perish; that some will never receive forgiveness; and that of course some will perish forever. To prevent all misapprehension of my meaning, I define scriptural pardon or forgiveness to be the remission of the penalty of the law to a sinner, which he has incurred by his crimes, in consequence of his redemption by Christ Jesus. If a sinner is not pardoned he must suffer endless punishment, which is the penalty of the violated law; and some shall never be pardoned. If this should prove true in relation to none but the blasphemers of Christ's day, it would destroy your whole theory of universal salvation.

Aware that some universalists deny any remission of sins, I must remind you that David said, for well he knew, that 'blessed is he whose transgressions is forgiven, whose sin is covered:—I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sins. For this shall every one that is godly pray unto thee in a time when thou mayest be found.' Psalm xxxii. Christ has taught his diciples to pray, saying, 'forgive us our debts, as we forgive our debtors;' and added by way of solemn caution, 'if ye forgive not men their trespasses, neither will your father forgive your trespasses.'

Now indispensable as pardon is to everlasting salvation, Christ assures us that some shall never be pardoned, and of course shall never be saved. When asked, "Lord how oft shall my brother sin against me and I forgive him?" Jesus answered, "I say not unto thee, until seven times; but, until seventy times seven." Then he added a parable concerning the wicked servant who would not forgive his fellow servant, and was delivered to the tormentors; and concluded with, "So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii, 35. That some men live and die, without forgiving or being forgiven, with the spirit of malice and revenge in their hearts is as evident as the daylight. Because the scribes said, "He hath Beelzebub, and by the prince of devils casteth he out devils." Jesus said, "He that shall blaspheme against the Holy Ghost hath never forgivness, but is in danger of," or obnoxious to, "eternal damnation." Mark iii, 22—29. In Matt. xii, 31, it is written, "but the blasphemy against the Holy Ghost shall not be forgiven unto men: whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This blasphemy is the sin unto death, concerning which we may not lawfully pray that it may be forgiven. Of course I consider it as settled, by Christ himself, that every blasphemer against the Holy Ghost will be the subject of endless punishment.

This fate does not belong to the bold blasphemer alone, for "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x, 15. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Many never do this, but live and die avowed contemners of Christ. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Then it is added, because Christ's coming and setting up his kingdom in the world is confirmation strong of his finally coming to judge the world in righteousness; when and not before he shall reward EVERY MAN, Jew and Gentile, according to his works, "Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." Matt. xvi, 24—28. The establishment, and continued progress of Christianity in the world, through the Christian church, ought to confirm every one in the truth of Christ's coming at the last day to judge the world in righteousness, and to distribute to mankind endless rewards. That which we have seen and known of his kingdom in the world, should make us willing, in any circumstances which may render it necessary, to sacrifice our life in this world, for Christ's sake, that we may find everlasting life in the heavens. Natural and temporal life should be cheerfully resigned to preserve spiritual and everlasting life. And if a man will preserve his natural life at the expense of duty, let him know that his immortal life may be regarded as lost, for it will not be blessedness.

Expecting to meet Christ when he shall come to our world again, in the glory of his Father; and being assured, that when *the just and the unjust* shall have been raised by him out of their graves, in the land or the bed of the ocean, he will reward every man according to his works, I send you this epistle, and pray that you and I both may prepare to meet God, the Judge of all the earth.

EZRA STILES ELY.

SUSQUEHANNA AND BRADFORD Co. Pa.

A letter from Br. Rodgers of Harford, Susquehanna Co. Pa. informs us that Br. T. J. Crow is now with him and will probably locate in that county. Br. C. desires a good active preacher to locate in Bradford county, and feels confident that he might rely on a good support. He thinks that they will also be able soon to provide for one in Honesdale and vicinity. Verily the fields are whitening, and the laborers multiplying. P.

CLING NOT TO EARTH.

Cling not to earth—there's nothing there,
However loved—however fair,
But on its features still must wear,
The impress of mortality.

The voyager in the boundless deep,
Within his bark may smile or sleep—
But bear him on—he will not weep
To leave its wild uncertainty.

Cling not to earth—as well we may
Trust Asia's serpent's wanton play,
That glitters only to betray
To death—or else to misery.

Dream not of Friendship—there may be
A word, a smile, a grasp for thee—
But wait the hour of need and see—
But wonder not—their fallacy.

Think not of Beauty—like the rest,
It bears a lustre on its crest—
But short the time ere stands confest
Its falsehood—or its frailty.

Then cling no more so fondly on
The flowers on earth around thee strown—
They'll do awhile to sport upon;
But not to love so fervently.

HUMAN LIFE;
Or the First and Last Minute.

Minutes pass.—The anxious husband paces slowly across his study. He is a father: a man child is born unto him. *Minutes pass*—the child has been blessed by a parent whom it cannot recognize, and pressed to that bosom, to which instinct alone guides for sustenance; the young wife too has faintly answered to a husband's questions, and felt his warm kiss on her forehead.

Hours pass.—The low moaning from the closely covered cradle, tell of the first wants of its infant occupant. The quiet tread of the nurse speaks of suffering around her; while her glad countenance says that the very suffering which she is trying to alleviate is a source of joy, and the nameless articles which, from time to time, she arranges on the hearth, tell of a new claimant for the courtesies and attention of those, who have progressed further on the pathway of existence.

Days pass.—Visitors are thronging the chamber, and the mother, pale and interesting after her recent sickness, is receiving their congratulations, and listening proudly to their praises of the little treasure, which lies asleep in its rocking-bed at her feet. The scene shifts, and the father is there with her alone; as the twilight deepens about them, while they are planning the future destiny of their child.

Weeks pass.—The eyes of the young mother are sparkling with health, and the rose blooms again on her cheek, and the cares of pleasure and home engage her attention; and the father is once more mingling with the world;—yet they find many opportunities each day to visit the young inheritor of life—to watch over his dreamless slumber—to trace each other's looks in his countenance, and to ponder upon the felicity, of which he is the bearer to them.

Months pass.—The cradle is deserted. But the chamber floor is strewed with play things, and there is a little one loitering among them, whose half lisped words, and hearty laugh and sunny countenance, tell you, that the entrance into life is over a pathway of flowers. The cradle is empty, but the last prayers of the parents are uttered over the small crib, which stands by their own bedside, and their latest attention is given to the peaceful breathings of its occupant.

Years pass.—Childhood has strengthened into boyhood, and gamboled along into manhood. Old connexions are broken, parents are sleeping in their graves, new intimacies are formed, a new home is about him, new cares distract. He is abroad, struggling amid the business of life, or resting from it with those whom he has chosen from his own generation. Time is beginning to wrinkle his forehead, and thought has robbed his looks of their gaiety, and study has dimmed his eyes. Those who began life after he had grown up, are fast crowding him out of it, and there are many claimants upon his industry and love for protection and support.

Years pass—His own children have become men, and are quitting him, as he also quitted the home of his fathers. His steps have lost their elasticity, his hand has become familiar with the cane, to which he is obliged to trust in his walks. He looks anxiously in each day's paper among the deaths, and then ponders over the name of an old friend, and tries to persuade himself that he is younger and stronger, and has a better hold upon life, than any of his contemporaries.

Months pass.—He gradually diminishes the circle of his activity. He dislikes to go abroad, where he finds so many new faces; and he grieves to meet his former companions, after a short absence, they seem to have grown so old and infirm. Quiet enjoyments only are relished, a little conversation about old times, a sober game at whist, a religious treatise, and his early bed, form for him the sum total of his pleasures.

Weeks pass.—Infirmity keeps him in his chamber. His walks are limited to the small space between his easy chair and his bed. His swollen limbs are wrapped in flannels. His sight is failing, his ears refuse their duty, and his cup is but half filled, since, otherwise, his shaking hand cannot carry it to his shrunk lips without spilling its contents. His powers are weakened, his faculties are blunted, his strength is lost.

Days pass.—The old man does not leave his bed, his memory is failing, he talks, but cannot be understood, he asks questions, but they relate to the transactions of a former generation, he speaks of occurrences, but the recollections of no one around him can go back to their scenes, he seems to commune with comrades, but when he names them, it is found that the waters of time and oblivion have long covered their tombs.

Hours pass.—The taper grows dimmer and dimmer, the machinery moves yet more and more slowly, the sands are fewer as they measure the allotted span. The motion of those about him is unheeded, or becomes a vexation. Each fresh inquiry after his health is a knell. The springs of life can no longer force on its wheels, the "silver chord" is fast untwisting, the pitcher is broken at the fountain, and time "is a bur then." His children are about him, but he heeds them not, his friends are near, but he does not recognize them. The circle is completed. The course is run, and utter weakness brings the damp, which ushers in the night of death.

Minutes pass.—His breathing grows softer and slower, his pulse beats fainter and feebler. Those around him are listening, but cannot tell when they cease. The embers are burnt out, and the blaze flashes not before it expires. His "three score years and ten" are numbered. Human life "is finished."—*N. E. Galaxy.*

THE DRUNKARD'S HOME—An Extract.

It is a miserable hovel, through the yawning crevices of which, the bleak piercing winds of winter find an unforced admission. Its roof half shingled, and many a hat or blanket made to supply the place of broken panes of glass—it has been so often drenched by the pitiless storm that its whole interior presents the sombre aspect of lonesomeness and decay. Its furniture, if furniture it may be called, consists chiefly in a little shattered crockery, a few old chairs, a table and a pallet upon which to lie at night. See that disconsolate, and heart-broken woman, and those half-clad, pale, hunger-bitten children. It is late at night; and she is waiting for him to whom she is bound so long as he liveth; for he has not yet returned from his nocturnal orgies, his bacchanalian revels. The wild look, the heavy sigh, the involuntary wringing of her hands, show the anguish of her soul. Yet in her whole demeanor you discover evidences that she once knew a better fortune and happier days. Yes, that woman, now a drunkard's wife, was once a beloved daughter, indulged, admired and caressed. Possessed of the choicest talents and attainments, she was the pride and ornament of the brilliant circle in which she moved. One every way worthy of her confidence solicited her hand, and she became an honored bride. Her prospects for happiness were fair as a cloudless morning. But alas! how changed, how fallen! He to whom she gave her heart's affections, in whom were centered all her hopes of earthly bliss; he, amiable and lovely as he was, could not withstand temptation. Frequently intoxicated, he became lost to a sense of shame, alienated in his affections, and harsh and neglectful in his treatment. Property now gone, friends forsaken, heart-broken, there she sits in that hovel, wearing away her nights and days in hopeless grief.

This is not a mere picture of the imagination. Something of the kind has transpired in almost every neighborhood in our country.

THE WEEPING WILLOW.

There is no tree the sight of which excites more tender emotions in the heart than the Weeping Willow. It is out of place in a public walk—but looks delightful when flourishing in luxuriant beauty on the borders of some winding streams, or in some secluded spot, which has long been the asylum of solitude and tranquility. It is the emblem of sorrow and devotion, and forms a beautiful and appropriate ornament to a burying ground. With its drooping foliage, it appears to be looking back on the past—and sympathizing with the afflicted mourners. It reminds one of the things which were—and hushes all the angry passions of the human heart.

It is said that the first weeping willow was planted in England by the celebrated Poet, Alexander Pope. He received from the Levant, a basket of figs, and observed one of the twigs, of which the basket was formed, putting out a shoot. This twig he planted in his garden. It flourished,

Grew sweet to sense, and lovely to the eye;

and from this parent-stock, all the weeping willows, which are now by no means uncommon in England, have sprung.

New Pamphlets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz.

Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new edition, to which are added 22 Important Questions to believers in Endless Misery—25 cts. per dozen.

Proof of Universalism, being the article published under that head in No. 39 of the Messenger, together with the "Universalists Belief and Rule of Life," written by a Clergyman of the Universalist Church, and presented as a reason of the hope within him—published in No. 40 of the Messenger—31 cts. per dozen.

Statement of Facts, in relation to Rev. Dr. Brownlee, and the N. Y. Christian Intelligencer—*third edition.*

A variety of other Pamphlets are also constantly on hand. Friends are invited to call and examine. Much good can be done at very little expense to individuals, by being supplied with these things.

213 Questions and Answers.

We have now ready for sale at No. 2 Chatham-Square, N. Y. and 132 Chesnut-street, Philadelphia, the 12 Nos. of the Messenger and Universalist containing the above Questions, Answers and Rejoinders, in pamphlet binding—price 87 1-2 single, $3,50 cents per doz.

Hymn Books, &c.

A new supply of Streeter's Hymns,
A few copies of Smith on Divine Government,
Do. do. Paige's Selections.
Pickerings Lectures in defence of Divine Revelation, a valuable work, by the dozen or single.
Sunday School Hymns, third edition, (schools can be accommodated with any quantity at the publisher's price.)

With a variety of other Universalist Books for sale at the Messenger office, No. 2 Chatham-Square foot of the Bowery, N. Y.